

# BIBLE SOCIETY RECORD



## A DESERT DISCIPLE

Forty miles from the nearest village

(See page 23)





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# BIBLE SOCIETY RECORD

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## What Is the Bible?

By Daniel A. Poling, D.D., Litt.D.

**W**HAT is the Bible?

It is inspired common sense. The humblest man reads it, because it meets his various needs; it appeals to his sound judgment; it is reasonable.

What is the Bible?

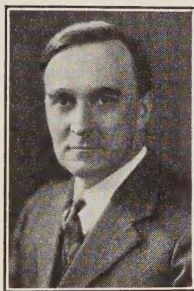
It is common sense adapted to every walk of life. It not only has a ministry for gladness and for sorrow, but it speaks with equal felicity to the tradesman and to the banker, to the man who runs the elevator and to the most brilliant passenger he carries. And in all particulars its effectiveness has not diminished since its first edition came from the press. Human publications have their day and become obsolete; but God's Word is like himself,—“the same yesterday, today, and forever.”

But, how inadequate would be any statement failing to emphasize the intimate and affectionate place of the Bible in the soul of man! There are many who seem to see only its severe passages; but preeminently the Bible is a love letter—God's love letter. The Bible is God's Word; and because God is different from every other father, so his Letter is different from every other parental epistle.

The Bible is God's Word about himself. It tells us who and what he is. It describes his purposes and explains his plan. No man can ever find the fullness of knowledge of God who does not search the Scriptures.

The Bible is God's Word about his supreme creation. If man would know himself, he must know the book that Tyndale died to open. You may dispute with the biologists of many schools, but with them all you will find yourself at last quoting the textbook that declares, “In the beginning, God . . .”

The Bible, alone of all the books opened to



DR. POLING

human thought, dares chart the course for both the body and the soul from the beginning to the end and into the beyond. It alone tells us whence and how and why we came, and whither we go.

And because the Bible does reveal God; because it does explain man, his creation, his rise, his fall, his struggles, and his destiny; because it does introduce and interpret Jesus Christ, man's only sufficient Saviour,—the Bible is and ever shall be the Book for the Ages.

And now you will allow me, I am sure, a personal testimony.

I found its pages, first, wet from the tears of my mother. I took it from her tender hands. In the morning long ago, when I saw its worn volume opened upon her low chair behind the stove of our humble cottage, it seemed to bear upon its silent face a gracious calm; and in a later year, upon a distant field of war, when I read its message to a lad whose body held a dozen wounds and whose heart as many hurts, it had still a voice of comfort and assurance.

Always associated with it are the strong and reverent words of my father,—“Never have I turned to it in vain.” It has been for me the book of the valley of sorrow and death, the book to answer my questions, to solve my deepest problems, to stimulate my ambitions, to feed my heart, to satisfy my mind, and to challenge my soul. It has never failed, and it is forever rich and new.

Let me honor it, then; honor it and myself by giving it the central place of my library; honoring it with the obeisance of a mind that acknowledges and salutes its exquisite beauty, that draws upon its infinite wisdom, and that bows down before its divine inspiration. Ah, and let me honor it beyond all words and all sentiments,—honor it by giving to it the central place of my life and by making it the guide of my daily living.



# In the Chaco War

By John Ritchie, Secretary, Upper Andes Agency

**S**OLDIER FLORES came, one Sunday morning about 11 a. m., just in from the lines, on his way home on leave for fifteen days. After inquiring if we were "evangelistas," he went on to tell how he had become one in the trenches. This is his story.

"I took with me to the front a large collection of cards with pictures of many different saints, having printed on them many different prayers which could be offered to these saints. When once in the trenches, it was my habit to obtain permission from my superiors to retire into the bush for the purpose of praying to some of these saints. This was my daily experience in my longing for peace with God. After some time, I was one night in my man-hole, and, being very sad over my soul's condition and depressed, I fell asleep. I then dreamed that an old gentleman stood in front of me, and, having a stick in his hand, pointed to a paper on the ground, saying to me: 'If you were to read that paper, you would be happy.' Waking, I could see no paper; but, on going through the grass in the morning to speak to another soldier friend, I came across what proved to be one half of the Gospel of Luke. This I began to read, and then remembered my dream. I read on, and felt convinced it was the truth, feeling sorry that I had not the whole Gospel.

"Several days later, a soldier in my company received six New Testaments from Dr. George Hamilton, and after much pleading I succeeded in obtaining one of these. On reading my new possession, realizing that it was the truth of God, I again sought permission from my superiors to retire to the bush. There again I knelt to pray, but now to ask *God* that he would graciously pardon me a great sinner, and save me for the sake of the Lord Jesus Christ. As never before, I arose to return to my line with a great sense of peace and the joy of sins forgiven, feeling that it did not matter what hap-

pened; for I was sure that it was well with my soul."

As we sat for some hours together that Sunday at his request looking into the Scriptures together, the reality of the change which had been wrought in him in the trenches was placed beyond all doubt. He had had fourteen months there, after that great experience, to test the reality of it for himself. His worn New Testament was marked from beginning to end, and it was help on such subjects as prayer, baptism, and other gospel truths of which he had been reading in the Testament, that he now sought. Until then he had not heard the gospel preached. During his sixteen months in the trenches he had not, to his knowledge, met with any other Christian believer; nor had the Truth ever come to him before he found that torn portion of Saint Luke. It was a great joy to meet him and spend time with him; and it was evidently no less joy to him to have found some one who could tell him more about Jesus and share his faith. He had already written home telling his friends of his wonderful experience, and had received replies which were far from encouraging. They expected to drive this new religion out of him with new "chicha," and he was conscious of the need to be strengthened of God for his own sake and for the welfare of his people.

That very Sunday he met in the street a priest whom he had known near the lines. After a salutation, the priest said, "I am going to say prayers for you, Flores"; to which he rejoined, "And so shall I for you, sir." The priest persisted that he was going to pray for the good of his body, and also for God's mercy on his soul; to which he again replied, "So I am doing for your soul, sir." This led to some conversation, in which he assured the priest that his soul was all right since he had found the Gospel, whereat the priest turned and left him.

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## It Still Happens

From a Correspondent

**S**OME fourteen years ago I went to an out-of-the-way place in Brazil to give a Bible to a family who were relatives to my wife. I took my wife, in June, to visit them. No other believer had ever visited them, neither had they ever attended a gospel meeting.

They formerly had one image, that was now

gone; the husband had been a drunkard and a gambler, attended idolatrous feasts, and done many things wrong, as had the two sons-in-law. Now all was changed. We had the joy of baptizing five happy believers: the father, the mother, two daughters, and one son-in-law. The other son-in-law and the youngest son



are awaiting our next year's visit. We had several meetings in their home; so we have every hope that at least twenty of these hearers are or will be believers soon. Praise the

Lord for his Word! All this is the result, as far as we can see, of one Bible given away some fourteen years ago. God's Word does not return to him void. It does accomplish!

## Indians of the West—Past and Present

By the Rev. Arthur F. Ragatz, D.D., Secretary, Western District

THERE are probably more Indians and Indian tribes living in the states comprising the Western District than in any equal area in the United States. The Bureau of American Ethnology of the Smithsonian Institution of Washington, D. C., lists forty-two\* tribes within these nine states. How long these tribes have lived in this region, and the history of their migrations and wars, are questions that thus far have found no satisfactory answer. While we do not know to what dim period of human history their beginning dates, it is significant that the Keres Indian language, which is of Hamitic origin, used on at least seven pueblo reservations in New Mexico, is reported to be basically the same as that spoken in Japan, the Loochoo Islands, and certain parts of Sumatra, and is distantly related to the dialects of the Mesopotamian valley and regions around the southern Caucasus Mountains.

### Who Were the Cliff Dwellers?

In addition to the large number of tribes still living, the Southwest contains many mute evidences of ancient races, presumably Indian, which, when judged by the architecture and engineering of their cliff dwellings and the ruins of cities on the plains, must have reached a high stage of civilization.

The ruins in the Mesa Verde National Park, in southwestern Colorado, are the most pretentious and important of all the cliff dwellings discovered so far. By counting the growth rings of trees that have grown inside the ruins, it is evident that they were built many centuries ago.

\* The forty-two Indian tribes referred to are the following: Assiniboiné, Apache, *Arapaho*, *Blackfeet*, Bannock, Chemehuevi, Coeur d'Alene, *Cree*, Colville, *Chippewa*, Crow, *Cheyenne*, Flathead, Fox, *Hidatsa* (*Gros Ventre*), *Hopi*, Havasupai, Iowa, Kootenay, Kickapoo, Maidu, Mojave, Maricopa, *Delaware* (*Munsee*), *Navajo*, *Nez Percé*, Omaha, Paiute, Papago, Pima, *Potawatomi*, Piegan, *Keres* (*Pueblo*), Shoshoni, Sauk, *Dakota* (*Sioux*), Ute, Walapai, Washo, *Winnebago*, Yuma, and Zuni. Several of these tribes are today represented by no more than a handful of people. Parts of the Scriptures have been published in the languages of the tribes printed in italics.

For many years settlers have known of several buried cities on the plains. Not until airplanes began to fly over this area, however, did anyone suspect that there were so many. On one large ranch in Arizona no less than five such cities have been recently discovered.

No one knows who the people were that built the ancient cities on the plains, carved dwellings out of the solid rock on the face of precipitous cliffs, built reservoirs and wells that were filled through conduits that tapped nature's watersheds, and built mighty walls that defied the elements, for ages. From whence these unknown civilizations came, when and where they went, are mysteries that have not been solved. It is true that some scientists be-



CLIFF DWELLINGS

Small section near Albuquerque, New Mexico

lieve that the Hopi Indians are descendants of the cliff dwellers; but there are other scientists who do not accept this theory.

### Evidences of an Ancient Religion

In nearly all the ancient ruins are found evidences of ceremonial worship. The accurately placed altar stones, in their relation to the points of the compass, found in some of the ruins on the plains, the underground kivas and carved representations of the sun god and other deities on the rocks near the cliff dwellings, eloquently proclaim them to have been believers in some sort of religion.

While the tribal religions of the present-day Indians all seem to be different, there are, however, some points of resemblance. There is a



common reverence for the sun. The changes of season, the forces of nature, all have religious significance; and, as far as is known, faith in the immortality of the soul is shared by all of the tribes. Many of their beliefs and ceremonies have undergone a gradual change; while some have been abandoned during the years of their association with the white man. In some reservations there has been evolved a religion that is neither tribal nor Christian, but a combination of both.

#### Woman Publicly Whipped for Love of Bible

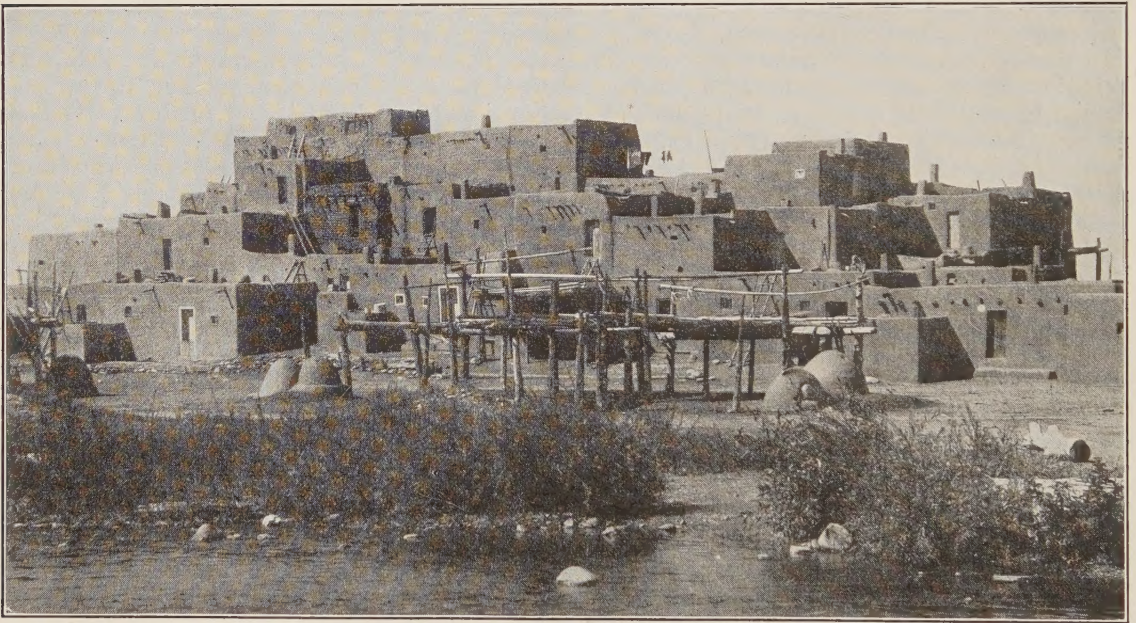
In many reservations a large proportion of the Indians have embraced the Christian religion, either Roman Catholic or Protestant;

and his council by the United States district attorney, and much interest is being shown in what the outcome of this trial will be.

#### An Unfriendly Governor

A colporteur, on his way to one of the pueblos, met a group of Indians outside the reservation. After he had talked with them and read from the Scriptures, they urged him to come to their pueblo that evening at sunset and hold a religious service.

He arrived at the appointed time and was met by the governor of the pueblo, who came not to give him a welcome, but to forbid him to hold a religious service. One of the men whom he had met earlier in the day came for-



TAOS PUEBLO

Near Taos, New Mexico. Believed to have been continuously inhabited for centuries. Considered to be the finest example of pueblo architecture in existence. Doors, windows, and chimneys are modern improvements

while in others any defection is vigorously dealt with. Within recent months the bitter struggle of ancient Indian beliefs against the white man's Christianity flared up in one of the New Mexico pueblos.

An Indian woman was given a Bible. By the study of the Scriptures she was led to embrace the Christian religion. When news of her apostasy reached the governor of the pueblo, he brought her case before his council. When the woman was brought before this tribunal, she appeared with her Bible and told the elders that she believed in its teachings. Firm in her refusal to renounce her new-found faith, she was sentenced to a public whipping. Charges have been filed against the governor

ward with the proposal that, since the adobe house in which he lived belonged to him, he had the right to invite the colporteur to his home. The governor, however, claimed jurisdiction over the entire pueblo and threatened dire consequences should he carry out his plan.

The colporteur prepared to leave. As he got into his car, several Indians asked permission to enter with him; and when he had crossed the reservation boundary, they requested him to stop his car and tell them more about the white man's God.

These are exceptional cases. In the great majority of visits to the pueblos and other reservations, colporteurs have been courteously received and oftentimes welcomed.



### A Disciple in the Desert

A colporteur stopped to talk to an Indian woman along the desert highway. She had erected a precarious shelter consisting of a few stakes set in the ground and covered with sagebrush for a roof, but minus walls. This served her as a home during many months of the year. On the ground before this shelter were displayed pieces of Indian homemade pottery, which she hoped to dispose of to the tourists who chanced to come that way.

Knowing the habits and language of her tribe, the colporteur had no difficulty in breaking through her taciturnity. Imagine his delightful surprise, when he began telling her about God and the Bible, to have the lone woman, proprietress of this desert bazaar, go to a tin box that served as her larder, and take from it a Gospel and read from its well-thumbed pages Jesus' declaration, "I am the way, the truth, and the life: No man cometh unto the Father but by me"; and then, turning to the colporteur, exclaim, "Que bonito! que bonito! (How pretty! How pretty!)" It is significant that, despite the great difference between the tribal traditions of the many branches of this race, all share a highly developed appreciation of the sublime teachings of Christianity. Evidently the ages spent in the vast solitude of the desert, communing with nature, have made them receptive to, and created a longing for, a knowledge of the fatherhood of God and his tender concern for man as revealed in Christ his Son.

### A Worth-while Memory Test

One of our colporteurs carries with him inexpensive songbooks, which he uses in his services. One is promised to each boy and girl who will be first to recite letter perfect a Scripture text that the colporteur reads several times during the service. A Gospel of St. John

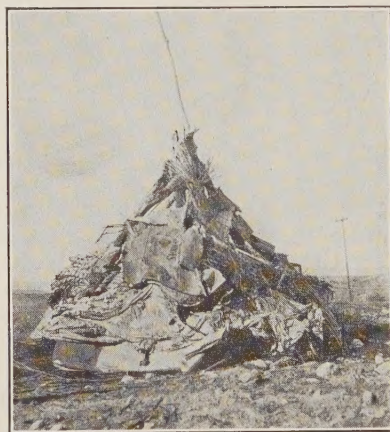
is offered to everyone who will promise to read it. Thus supplied with Gospels and at least two songbooks, he urges them to meet several times a week, sing the songs they have learned, and take turn about in reading from the Gospel.

Upon returning to these groups, he has generally found them eager to learn new songs. The Gospels have been read, and additional copies are desired by those who were not supplied during his previous visit. On practically all of the

larger reservations, missionary work is being successfully carried on by the various evangelical denominations. The mission schools with their emphasis upon spiritual development, and the churches

with their religious services and Sunday schools, are becoming more firmly established.

In government schools no religious instruction is allowed; but the department in charge of Indian affairs is most friendly to religious instruction outside the government school, when carried on by accredited individuals or groups. It is heartening to see evidences of Christian teaching in the daily lives of many of these people, and a joy to share in supplying them with the great textbook on life.



"Summer home and bead workshop of a 'higher class' Indian who wants more than a mere shelter over his head." Compare with the home on the cover

## A Sack of Light!

By Margaret T. Hills

AT the end of the Christmas eve program at the Mennonite Mission at Lane Deer, Montana, last December, an earnest, scholarly man arose to make a few remarks before the benediction. In his hand was a flour sack. Even his wife, busy helping with the evening's program, did not know what was in it. If words and deeds could literally shine, the bag would have glowed brilliantly; for it held copies of a book that was to bring light to the Cheyenne Indians before him. With great joy he, who had labored upon it for more than a

generation, presented the first copies of the just printed Cheyenne New Testament to eager and happy Indian Christians and fellow workers—a true Christmas gift. All eyes and ears gave attention as the precious books were produced and distributed to such as could read.

For more than forty years the Rev. Rodolphe Petter, D.D., has worked among the Cheyenne Indians, learning their language so thoroughly that he has become an authority on it. He has published an English-Cheyenne dictionary and has prepared a grammar. As early as 1902,



he had published the Gospels of St. Luke and St. John in what was rather a story form than a literal translation. Other Bible selections, hymns, and "Pilgrim's Progress" followed; for the mission's work has been conducted in the Cheyenne tongue as much as possible.

In 1928 the four Gospels, carefully translated, were produced by multigraph at the mission at Lane Deer. Then the American Bible Society agreed to encourage the work by taking up the publication of the New Testament. The Acts were published in 1930; and now the whole New Testament is issued by photo-offset from multigraphed copy.

Dr. Petter has made his translation from the Greek text, consulting many French, English, and German translations, and a number of commentaries and other works, in an effort to reach the fullest understanding of each phrase of the Greek text. In seeking the correct Cheyenne word, he had often to consult many Indians; and, in order to find the appropriate terms for the eleventh chapter of

Romans, he had to give a demonstration of the process of pruning and grafting. The final test, in order to assure its suitability to an average understanding, was the reading of the text to an Indian woman.

While many of the Indians read English, they do not understand spiritual matters in that tongue as clearly as they can if they are made available in their own. This translation should be intelligible both to the Cheyenne of Oklahoma and of Montana. Dr. Petter closes his account of his work thus:

And now the message of God and his Christ is "in the Cheyenne mouth" for a witness to be accepted or rejected. As God in the long ago spoke to the tribes of Israel through Moses, he tells to the Cheyenne tribe, "It is not hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us, and make us hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deut. 30:11-14).

## Our Own Mexico

By Willard Price

WHEN, eighty-five years ago, our country annexed a generous portion of Mexico, our churches annexed a large responsibility. As yet that responsibility has been but dimly realized. The great Spanish-speaking population of our own Mexico still awaits the Bible and the church.

"What is the Bible?" an old woman of New Mexico asked a colporteur.

The Bibleman turned to the woman's eighteen-year-old daughter, who had been educated in an American school.

"You tell her what the Bible is."

The girl looked blank. "Never heard of it," she confessed.

Bible colporteurs in Arizona, New Mexico, and Texas have an unusual opportunity to study the religious life or the lack of it in Mexican homes. Very rarely do they find a Bible. In the past the Book has been far too costly for the average tenant farmer or sheep herder. The savings of many months would be necessary to pay the ten dollars or more charged for a Spanish Bible.

"I have a Bible," said a well-to-do Mexican landlord, and took the colporteur in to show him a fine volume occupying the place of honor on a small table in the center of the room. "It cost forty-eight dollars," he stated proudly.

"Do you read it?" asked the colporteur.

The landlord seemed surprised at the ques-

tion. It had not occurred to him to read the book. He had it there as evidence of his prosperity and as a talisman to insure good luck. He explained rather lamely that the book was



MEXICANS READING GOSPELS GIVEN BY COLPORTEUR

too heavy to read,—and he was afraid of soiling it.

He joyfully received a small Bible, which cost fifty cents, and could be slipped into a coat pocket—a book to be used, read, and lived.

Among the date palms of a village near Tuc-



son, the colporteur found a home in which the Bible was marked and thumb-worn. Papers and even matches had been slipped in to locate favorite passages.

"What are these words in italics?" the colporteur asked the woman who devotedly read this book.

"Oh, those are emphasized words—especially important."

It was the Felix Torres Amat version, a translation made in Spain. The Bibleman was familiar with it. He turned to the last paragraph in the introduction and asked the woman to read it. In this paragraph the translator explained that the words and phrases in italics were not a part of the Bible. They represented his own views and the teachings of the church in Spain. The attentive reader had never seen this paragraph. Not one in a hundred readers would be likely to see it.

Although there is great ignorance of the Bible among Mexicans (one refusing the New Testament, because "the real Bible is *old*, not new"; another wishing to return his book, because it mentioned Jehovah, "and he's the one who fought so against the Catholics"), yet most respond eagerly. They have been so long denied the Book that they welcome it. Colporteurs of the American Bible Society report that the average American demand for the Scriptures is multiplied many times in Mexican communities.

"And when a Mexican is converted," says the Rev. José Rodríguez, pastor of a Mexican church in Phoenix, "he quits everything. He doesn't just trim off a little here and there, as an American is inclined to do."

To illustrate his point, he tells the story of Frank Gonzalez, morphine addict, drunken reprobate, and "full-time sinner." Frank stood one night at the bus transfer point before the church, waiting for the bus which would take him to the Negro quarter where he could get morphine. He heard singing. When the bus came, he went on and bought his drug. But he could not forget the singing. It brought him back two days later to service in the church. The pastor preached from Matthew 27:22. Gonzalez went home. He could not

sleep. He kept hearing the voice of the minister: "What will you do with Jesus? You must either receive him or refuse him."

The next day he asked for, and received from Pastor Rodriguez, a copy of the New Testament and studied it. He came under deep conviction. He resolved to give up all his old ways,—at once. His friends told him it was impossible. The doctor advised him to break the drug habit gradually. To stop suddenly would drive him crazy.

He insisted

that the Lord would help him. He gave the pastor his hypodermic syringe. He suffered a crucifixion of torment; but, through it all, his mind was at peace. As if this test of endurance was not enough, he also quit drinking, although his system was accustomed to alcohol and craved it. His friends could not conceive of such will power in this former weakling. Not content with waging these two major battles, he abruptly quit the use of tobacco. He gave up gambling, dancing, low association. He swept the rooms of his inner life clean, and made himself wholly fit to be a temple of the living God.

"And now he is the best man I have in my church," says Pastor Rodriguez.

There is undeniable courage and strength in Mexican character. Along with this, there is a spiritual hunger that is not found where the Bible has long been known and read. Workers in our own Mexico have come to feel that it offers one of the most challenging opportunities for the Christian church within the borders of the United States.



#### CAUSE AND CURE

Rev. Jose Rodriguez with morphine hypodermic syringe which nearly cost the life of Frank Gonzalez, and the Bible which saved him

## With the Colporteurs in Many Lands

*An editorial by Ernest Gordon, in the "Sunday School Times"*

I LIKE movies. Oh, no, not the theater kind, but the cosmic movie which I observe autumn evenings as I come back from supper and see Betelgeux and Aldebaran and Rigel leading their galaxies up the eastern sky. And there is another movie I enjoy when the lamp

is lit and the box stove filled with fragrant burning birch wood. It's the American Bible Society movie, the Christian panorama displayed as one turns page after page of that Society's Report issued in 1934, which is the one hundred and eighteenth annual report. It



covers all lands. It deals with eternity as well as with time. Its "stars" are singularly heroic, if humble, men and women. It has to do with the greatest thing in history,—the evangelization of the world.

These colporteurs endure the cross. Mr. de la Cruz' very name means "of the cross," and he lives up to it. He has been put in jail four times in the Mexican state of Tabasco "for selling saints,"—that is, copies of the Gospels of St. Matthew, St. Mark, St. Luke, and St. John. The Mexican government has not yet learned to discriminate between real saints and plaster ones. "In jail they tried to get me to renounce my religious faith and believe only in science. They maltreated me and made me do forced labor, but at last God set me free."

Paul wrote, "Through a window in a basket was I let down by the wall." One of his "imitators" works in West Virginia gulches. "At K—I had to carry my outfit with a basket of books down the mountain on the haulage. The drop of one thousand feet was made on one and a half inch rope. And then the thrilling experience of being hoisted again in the darkness after the service I held."

Then there is Colporteur Diaz trudging about in the high Peruvian Cordilleras, 14,000 feet above the sea. In seven months he visited 186 towns, villages, mining camps, and plantations, often sleeping in the open. The elevation is four thousand feet above Mont Blanc. One is not surprised to learn that at times he suffers from exposure in the snows.

In the Canal Zone Mr. Harris, a Hebrew Christian, oculist by profession, devotes much of his spare time visiting the ships passing from ocean to ocean. Last year he circulated 3,595 Gospels in many languages.

Colporteur Chou visited a remote hamlet where the farmers were praying to idols for rain. He taught them to pray to the living God. The next time he passed, he saw that the temple had been rededicated to "The Most High God, the Immortal One of Heaven." Their prayers for rain had been answered.

"I have meat to eat that ye know not of," said our Lord. The great Travancore evangelist, Sadhu Kochu Kunju, is aflame with zeal. When asked by the heathen the secret of his tireless energy, seeing that it could hardly come from his frugal daily meal, he raised his Bible aloft and cried, "The Bible is food for an active and powerful life. It is the very essence of life."

Such are the colporteurs. Their efforts, combined with those of others, in the last ten years distributed 85 million copies of Scripture, small and great.

This is the sale of the American Bible Society alone. The Eastern Agency of the United States noted last a year a marked increase in purchase of whole Bibles, about 80 percent in fact. The Society put 35,000 Testaments into the Civilian Conservation Camps in 1933. Mr. Halliday is working the little state of San Salvador on a house-to-house program. They expect to cover the entire state in five years. Already they have gone through 27 towns and 272 rural districts with a population of 219,128. It is interesting to learn that Gideons have placed Bibles in three of the largest hotels of the city of San Salvador; also in those of Santa Ana and San Miguel. This is their first placement in Central America.

"Which is come unto you, as it is in all the world," said Paul of his own colportage; and then added, "and bringeth forth fruit . . . since the day ye heard of it." Among others, fruits of repentance. A recently installed elder in a Siamese Presbyterian church had been studying Matthew 5:23, "If thou bring thy gift to the altar. . . ." He was that Sunday preparing to make his weekly church gift and then suddenly recalled that, when his father died, he had changed the stakes in the family rice field, thus taking for himself a large slice out of his stepmother's portion. The secret was his alone, and ten years had passed; yet he went and made confession and full restitution. So is the Bible "a discernor of the thoughts and intents of the heart."

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## This Was in Peiping

By the Rev. Earl A. Hoose, Secretary, North China Subagency

RECENTLY Mrs. Hoose went into one of the well-known shops here in the city, to do an errand for a Kiangsi friend. She was startled when the attractive, well-educated young head salesman interrupted his sale to ask, "How can I learn how to become a Christian, and really *do good* in my life?" Then he went on to tell how his primary- and middle-

school education was acquired in a mission school; how he went on to the study of law and graduated in a government law college; and how he accepted his present position in business as a stepping-stone to legal practice in the law firm of his uncle. Meantime, in his busy life as a student and a young business man, and member of a Buddhist family, he



had given very little attention to the affairs of the soul.

More recently, oppressed by the chaotic state of his country, facing the temptations to crookedness that are sure to come with the practice of law in China, and impressed as he has been with the Scripture texts that have spoken to him, evening by evening, from the illuminated wayside pulpit in front of the Peiping Bible House,—he has felt an urgent conviction that he must find an anchor, and give his life to “doing good.” That very evening, he came to the house. Mrs. Hoose and I had a long talk with this young man with a hungry heart. We read once again that immortal promise—“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” As we knelt together in prayer, the young man said to his heavenly Father, “The decision is made. I will give my life to God and to doing good.” He took a Chinese Bible home with him to study, and he is to become a regular church attendant to obtain further instruction.

A thrilling adventure in Christian living for the Secretary and his wife, and a convincing proof of the efficacy of the wayside pulpit as



PEIPING BIBLE HOUSE

a silent witness for Christ to the city’s multitudes who pass by, day by day through the year.

Notes and Comments

THIS issue has striking illustrations of the influence of the Bible alone, without teaching or aid from men. It is the more impressive in that there has not been a deliberate choice of such articles from among the manuscripts in hand. The articles have come from various sources at this time without any collusion.

THE first article, by Dr. Poling, is the fifth compressed tribute to the Bible given the Society by outstanding Christian leaders. The first was by Dr. Robert E. Speer on “Unwise Economy”; the second by Dr. Ralph W. Sockman on “The Bible Helps Us”; the third by Dr. Hugh T. Kerr on “We Must Have the Bible”; and the fourth by Dr. Charles G. Trumbull on “We Need the Bible.” Copies of each are available.

ACCORDING to the *News Bulletin*, issued by the United Lutheran Church, Marshall Von Hindenburg, during the time in which he was President of Germany, gave pulpit and altar Bibles to 84 congregations throughout the world.

A BIBLE SUNDAY experience of some years ago was reported by Rev. W. H. Jordan. Following his custom, he had spoken on the Bible and the work of the Society, but, according to custom, anticipated only a paltry \$10 as a contribution from the congregation. Surprised by a dollar bill handed to him as he came out of

the pulpit, he held it before a group of men, saying, “This at least has come from the sermon.” One of them added a ten-dollar bill, another a ten-dollar check, another a similar check, and when the word was passed on to the Sunday school, further contributions swelled the total to \$65. “Our people,” he reports, “were far happier than if they had given but a paltry \$10.”



A SUNDAY SCHOOL BELOW SEA LEVEL

THE picture above is of a community Sunday school in the Furnace Creek Ranch, Death Valley, California, which is 178 feet below the sea level. It was sent us by the Rev. A. G. Shriver, who writes: “The Sunday school has fifteen members—Indians, Mexicans, and white. The adults meet at night, because the men work through the Sabbath during the season.”

Our Society supplied the Bibles.



THE Shepherdstown (West Virginia) Bible Society and the Bible cause have sustained a serious loss. The Hon. George M. Beltzhoover died in his ninety-first year on the 22d of January. He had the probably unique record among presidents of Bible Societies in holding that post for fifty-eight years with the Shepherdstown auxiliary, and he was an active, interested president. A lawyer held in the highest esteem for his probity and ability, president of a local bank, and a leading citizen of the community, he deserved the honor in which he was held. That auxiliary held its annual meeting on December 2, and Dr. A. R. Wentz of Gettysburg, Pennsylvania, who wrote the brochure "Across the Barriers of Language" issued by our Society in connection with Bible Sunday, made the address.

THE Piqua Female Bible Society of Ohio, one of the loyal auxiliaries which have cooperated with our Society for over one hundred years, has lost its long-time leader, and for eighteen years president, Mrs. L. B. deF. Butterfield. The influence and inspiration of such lives and service abide. The community and the causes espoused are the richer thereby.

THE following account of one Bible study conference will illustrate what is being done in this way in different provinces of China. It is from our representative in South China, as are the other notes from that field.

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The annual Pooi Ling Bible Study Conference continues to attract large numbers from the city and far-distant places throughout the province of Kwangtung. Its regular program is ten days of intensive Bible study in July. An interesting feature is the large percentage of young people under twenty-five years of age that press to attend these meetings.

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The conference is self-sustaining as concerns the expenses of those who attend. Those who attend also pay for the expenses of the conferences. Envelopes distributed at one meeting are placed by contributors in a box at the door. No collections are made or plates passed at any time during the conference. Only one appeal or explanation of the use of the envelopes is made. No guarantee fund backs the conference. It is interdenominational or undenominational in fact. Speakers are brought from Shanghai, Nanking, Changsha and elsewhere, with some local talent. The entire conference is for Bible study.

THE annual membership campaign of the South China Bible Society was held in April, with gratifying results in increase of membership and in finances. The total membership is 2,000 in round numbers, and the membership fees reached \$3,700.

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THE door of opportunity for colportage in South China is still widely open on every side. There is closer cooperation on the part of the churches with the colporteurs, and a greater interest is shown in actual follow-up work to conserve the fruits of the Gospel-selling seed sower. In most places the schools are open, so the colporteur can speak to the pupils, and the pupils are not forbidden to buy the Gospels. In some cases books bought by pupils in schools have been taken away from the children, and sometimes they have been burned. This practice is now less frequently noted. Travel has been safer, and colporteurs can reach places far from the beaten tracks of trade or general travel. The new motor highways open new fields, giving access to villages, and even markets, that were unknown before.

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DURING the year the Reformed Presbyterian Mission and their Chinese church have been cooperating with the Bible Society in colportage effort. Taking advantage of the visit of Colporteur Lei Shue-min in their field, they assigned a young man, who had spent some time in their Bible school, to accompany Mr. Lei, and to learn of him how to do the work of the colporteur.

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"COLPORTEUR Lai Po-kwong has had good sales in South China, including a fair number of Bibles and Testaments to churches and church members in interior centers. He commands respect because of his age. His deafness keeps him out of many troubles. He does not hear stories about people, so cannot retail them to others. So he is always at his job, selling Bibles and Gospels."

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IN urging a marked increase in the appropriation to the West Indies (which the budget of the Society unfortunately was unable to provide), Secretary Marcial-Dorado wrote:

"The struggle between the spiritual sense of life and the destructive elements that dream of a materialistic organization has already commenced in the territories of the West Indies with great intensity, but with clear indications that the victory will be with those of the spirit. In one year the agitators have taken possession of the organizations of the working classes of



the West Indies, especially in Cuba. What is the position, in this country, of these misguided workmen with respect to the church and to religion? A large part of them show a certain indifference. But another large part show great respect to the church and to missionary organizations. In the 127 strikes which we have suffered, neither the properties of the evangelical missions, nor of the Catholic Church, nor their missionaries or clergymen have been attacked."

Secretary Marcial-Dorado points out that, although the West Indies Agency is the smallest, in geographical area and in population, of the Society's Foreign Agencies, it ranks nearly at the top in proportionate distribution of the Scriptures. There are opportunities here which ought not to be passed by.

A LARGE anthology of Chinese prose has recently been published by one of the largest Chinese publishing houses—the World Book Company of Shanghai. It contains notable

selections of the work of the most prominent Chinese men of letters. It is noteworthy to discover among them two extracts from the Union Mandarin Version of the Bible—one from the Gospel of St. Matthew including part of the "Sermon on the Mount," and the other from the Gospel of St. Mark, including the whole of the fourteenth chapter. A Chinese man of literary culture remarked, on discovering these, "It seems to me that the very company in which these extracts appear helps to reveal their true literary worth, ignored for so long."

We are so accustomed to the eminence of the English Bible in the field of English literature, that we may miss the significance of this statement. It is a marvelous testimony to the genius of devout translators and to the power of the Bible to speak to the human soul, that nation after nation should count among its literary treasures translations of a book written, in centuries past, in the strange idioms of a foreign tongue.

BIBLE SOCIETY RECORD

EDITORS .....The Secretaries

NEW YORK, FEBRUARY 1935

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Astor Place, New York

THE American Bible Society was instituted in 1816 with the sole object of encouraging wider circulation of the Holy Scriptures without note or comment.

Its program is world-wide and includes the translation of the Scriptures into the languages and common dialects of the people; the publication of the Scriptures in styles suitable and convenient, and at the lowest possible cost; the distribution of the Scriptures throughout the world at cost or free, as a missionary program.

Membership in the Society consists of four classes, each with its special privileges:

1. Annual Members are constituted by an annual subscription of \$5.00.
2. Life Members are constituted by a subscription of \$50.00 at one time.
3. Life Directors are constituted by a subscription of \$150.00 in one or two payments.
4. Memorial Members are constituted by a contribution of \$100.00. The contributor names the one in whose memory the Membership is created. The Bible is distributed through the years in memory of such a person.

Handsome engraved certificates are presented to Life Directors and Life Members.

Full information about the privileges of Membership will be sent on application.

The Society is supported by the gifts of its members and friends and by the contributions of Christian churches with which the Society has official and semiofficial relations.

JANUARY MEETING OF THE BOARD

THE ninth stated meeting of the Board of Managers of the American Bible Society in its one hundred and nineteenth year was held at the Bible House on Thursday, January 3, at 3:30 p. m., President John T. Manson in the chair.

Devotional exercises were conducted by Secretary Brown.

The minutes of the eighth stated meeting were presented and approved.

On behalf of the committee which had been appointed for the purpose, the following memorial minute was read while the Managers stood, and was adopted:

Herbert S. Baker

Mr. Herbert S. Baker, president of the Baker and Taylor Company, who died on December 13 at his home in South Orange, N. J., became a Manager of the American Bible Society in November 1926, and served faithfully on the Home Agencies and Publication Committees. His father, James S. Baker, became a member of the Board of the American Bible Society on May 17, 1894, and served until November 1904 as a member of the Distribution Committee. Mr. Baker, therefore, came naturally by his interest in the American Bible Society, both by his business training and by heredity.



Born October 30, 1866, in Brooklyn, his family moved to the Oranges when he was a child. Entering the service of Baker, Pratt & Company while his father was senior partner, he went to the Baker and Taylor Company, which succeeded the earlier firm, on January 1, 1885, becoming vice president in 1904 and president in 1912. He was a director of the National Association of Book Publishers, and contributed articles to *The Bookman* on trade trends and best-selling books. As a member of the Board of the American Bible Society, he took an active and interested part in publishing and distributing the book that has always been the world's best seller. As he himself said from time to time, his participation in the work of the American Bible Society was one of the major interests of his life. By his death the Society lost one of its most valued and faithful friends.

A firm believer in the value of the Bible in the world today, he had the technical knowledge and practical experience of selling many thousands of varieties of books, and of dealing with the book trade all over the United States. His advice and counsel were welcomed by the committee and were freely given by him when the need arose. While he had definite opinions based upon practical experience of over fifty years in bookselling, he was always most patient in listening to the various points of view that were presented in the committee, although at the same time he held fast to that which he believed to be right. Always ready to give of his time and abilities in helping the Society in carrying on its world-wide work, his loss will be felt by all who knew him and admired his sterling character.

The sympathy of the Board goes out to his wife, daughters, and son because of the great loss that they have suffered.

The following minute was also read and adopted by a rising vote:

Simon G. Atkins, LL.D.

By the death of Dr. Atkins, our country lost one of its constructive citizens, the colored race of the South one of its acknowledged leaders, and the American Bible Society one who had been a Vice President since 1922.

Graduating from college in 1884, he took up at once what became his life work—teaching. Spending six years on the faculty of Livingstone College, five as a successful principal of the colored public school of Winston-Salem, he then founded the Slater Industrial and State Normal School, which, under his presidency, became the Winston-Salem Teachers' College. To it he gave almost forty years of his life, declining invitations to other college presidencies at larger salaries, and attracting, by the soundness and value of the work done at the institution, gifts from individuals and funds north and south that gave it a fine equipment. His name headed a list of fourteen selected by leading colored people of the state as those who had done the most for Negro education in North Carolina. Howard University gave him the degree of doctor of laws.

Dr. Atkins was active also in the religious field—a delegate to all the General Conferences of the A. M. E. Zion Church for forty years, a holder at different times of general offices in that church, a delegate to the Ecumenical Missionary Conference at Edinburgh and to the Conference on Christian Missions at LaZoute, Belgium.

To his wife and sons and daughters, the Board would express its sympathy in their loss and joy in his rich and fruitful life.

The minutes of the standing committees were presented and approved, and their recommendations adopted.

A copy of the first publication of the New Testament in Tai Lu, used in Yunnan, was exhibited by Secretary North.

Secretary Brown presented a new series of Scripture exhibit cards, each containing a page from the Bible in a different language, together with a brief statement concerning its translation and the work of the Society in publishing it. He also called attention to the unusual number of religious periodicals which had carried the Bible Sunday poster picture on their covers.

The Board requested the President to appoint a committee of five, including himself, to prepare a program and serve as the nucleus for the development and management of a celebration of the four hundredth anniversary of the printing of the Bishop Coverdale Bible—the first Bible printed in English, the copy of which, recently acquired, was exhibited.

A copy of the Geneva Bible, recently purchased, was also exhibited by Secretary North.

The Treasurer reported the following consignments to the Society's Foreign Agencies during the month of November: Brazil, 1 volume, valued at \$3.54; Caribbean, 1,729 volumes, valued at \$435.98; China, 919 volumes, valued at \$122.15; Japan, 5 volumes, valued at \$3.21; La Plata, 3,276 volumes, valued at \$1,495.05; Mexico, 16,311 volumes, valued at \$592.13; Upper Andes, 10,225 volumes, valued at \$375.25; total volumes, 32,466; total value, \$3,027.31.

The issues from the Bible House during the month of November were 503,647 volumes.

#### HOW TO SEND MONEY BY MAIL

*Your money may be lost if you enclose in an ordinary letter silver coin, bills or postage stamps.*

**THE SAFE WAY IS ONE OF THESE FOUR:**

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for fifteen cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

*Whichever way is chosen, address the letter and make the check, draft, or order, payable to Gilbert Darlington, Treasurer, Bible House, Astor Place, New York.*

#### FORM OF A BEQUEST TO THE SOCIETY

*I give and bequeath to the American Bible Society formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of \_\_\_\_\_.*

*If real estate is given, for the last three words above, "the sum of," substitute the words "the following property, to wit."*



# CASH RECEIPTS IN DECEMBER 1934

## LEGACIES

Bancroft, Clara E., Reading, Mass.	\$1,284 67
Buchanon, Walter D., New York, N. Y.	4,000 00
King, Margaret C., Salem, N. Y.	500 00
	<u>\$5,784 67</u>

## ANNUITY GIFTS

Amount received during the month	\$23,450 02
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## AUXILIARY SOCIETIES

	Donation Account	Book Account
Albany Co., N. Y.	.....	\$22 97
Bible Soc. of Maine	.....	16 23
Buffalo City and Erie Co., N. Y.	.....	840 40
Chicago, Ill.	.....	\$61 43
Connecticut	.....	10 01
Ixonia, Wis.	.....	18 50
Jefferson Co., Shepherdstown Branch, W. Va.	.....	25 00
Maryland	1,300 00	.....
Massachusetts	.....	1,600 00
Middletown, Conn.	200 00	.....
Nashville, Tenn.	.....	17 45
New Bedford, Mass.	.....	34 07
New York, N. Y.	.....	340 43
Orange Co., N. Y.	5 00	.....
Oshkosh, Wis.	.....	8 85
Rhode Island	.....	100 00
Rocky Creek, S. C.	18 00	.....
St. Louis, Mo.	.....	5 56
Sharon and Linn, Ia.	30 48	.....
Troy, Female, Ohio	60 00	50 52
Waxhaw and Shiloh, S. C.	50 00	.....
	<u>\$3,046 49</u>	
Donation Account	1,768 41	
	<u>\$4,814 90</u>	

## HOME AGENCIES

Colored People of U. S. A.	\$1,424 51
Atlantic	2,154 98
Central	462 36
Eastern	1,730 11
National Capital	60 68
Northwestern	2,768 91
Pacific	944 79
South Atlantic	662 93
Southwestern	1,177 51
Western	317 17
	<u>\$11,703 95</u>

## MISCELLANEOUS

Alden Mem. Fund Income	\$12 29
Annuity Gifts Invested—Principal	9,142 42
Bible House Rentals	5,131 00
BIBLE SOCIETY RECORD	11 02
Burr Legacy Income	510 81
Funds received for Transmission	189 96
Gifts for Distribution to Blind:	
Churches	\$1,116 55
Individuals	587 27
	<u>1,703 82</u>

## FOREIGN AGENCIES

Upper Andes	\$100 00
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## Included in Home Agencies' Receipts

Donations from Auxiliaries:	
Pennsylvania	\$807 30
Luzerne County, Pa.	20 00
Gifts from Churches	375 02
Gifts from Individuals	88 90
	<u>\$1,291 22</u>

## RETURNS FROM SCRIPTURES DONATED

Whitener, H. C.	\$15 00
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## RECAPITULATION

Legacies	\$5,784 67
Annuity Gifts	23,450 02
Auxiliary Societies, Book Account	3,046 49
Auxiliary Societies Donation Account	1,768 41
Home Agencies	11,703 95
Foreign Agencies	100 00
Returns from Scriptures Donated	15 00
	<u>\$45,868 54</u>

Gifts from Churches	25,520 89
Gifts from Individuals	12,029 80
Huston Legacy Fund—Income	361 40
Income from Annuity Investments	51,949 94
Income from Available Investments	4,080 80
Income from Special Annuity Investments	693 76
Income from Trust Funds	32,574 34
Legacy Equalization Fund—Income	4,835 42
Legacy Expense—Charge Back	225 00
Manufacturing Credits	4,755 75
Ogg, Alex W., Legacy Fund Income	202 61
Pension Fund—Income	1,759 12
Sales to the Trade	653 90
United States Trust Co.—From Investments	21,512 17
Wragg, Rev. and Mrs. J. P., Fund Invested—Principal	41 10
Sundries	108 81
	<u>\$178,006 13</u>

Total Receipts .....\$223,874 67

# CASH STATEMENT FOR DECEMBER 1934

## GENERAL CASH STATEMENT

### RECEIPTS

Balance from November 1934	\$45,335 45
From Home Agencies	11,703 95
From Foreign Agencies	100 00
Gifts from Churches	25,520 89
Gifts from Individuals	12,029 80
Gifts from Auxiliaries	1,768 41
Gifts for Distribution to Blind	1,703 82
Returns from Scriptures Donated	15 00
Legacies	5,784 67
Bible House Rentals	5,131 00
Annuity Gifts	23,450 02
Income from Trust Funds	32,574 34
Income from Available Investments	4,080 80
Income from Annuity Investments	51,949 94
Income from Special Annuity Investments	693 76
Alden Memorial Fund Income	12 29
Burr Legacy Income	510 81
Pension Fund—Income	1,759 12
Legacy Equalization Fund—Income	4,835 42
BIBLE SOCIETY RECORD	11 02
Sales to Auxiliary Bible Societies	3,046 49
Sales to the Trade	653 90
Huston Legacy Fund—Income	361 40
Legacy Expense—Charge Back	225 00
Alex. W. Ogg Legacy Fund—Income	202 61
Funds received for Transmission	189 96
United States Trust Co., Income from Investments	21,512 17
Manufacturing Credits	4,755 75
Annuity Gifts Invested—Principal	9,142 42
Wragg, Rev. and Mrs. J. P., Fund Invested—Principal	41 10
Sundries	108 81
	<u>\$269,210 12</u>

### DISBURSEMENTS

General Salaries and Expenses	\$4,781 32
Treasurer's Office—Salaries and Expenses	885 91
Appeals	1,147 55
Diffusion of Information	4,242 78
Annuity Payments and Expenses	37,523 82
BIBLE SOCIETY RECORD	105 88
Church Budget Costs	129 62
Legacy Expenses	289 90
Library	451 40
Pensions Paid	1,194 68
Blind Fund Expenses	90 28
Bible House Expenses	6,482 46
Home Agencies Appropriations	3,540 01
Foreign Agencies Appropriations	50,400 73
Miscellaneous Home Appropriations	1,113 36
Miscellaneous Foreign Appropriations	315 00
Cash transferred to Publication Department	41,599 95
Legacy Equalization Fund—Expenses	25 00
Trust Funds—Payments to Beneficiaries	1,436 08
Special Annuity Income Payments	611 06
Annuity Account Invested—Principal	21,354 65
Funds received for Transmission	136 81
Huston Legacy Fund Expense	25 23
Payments to Auxiliaries	1,001 75
Scriptures Purchased	42 31
Translation and Revision	72 20
Balance to January 1935	90,210 38

\$269,210 12

## PUBLICATION DEPARTMENT CASH STATEMENT

Balance from November 1934	\$2,808 78
Total Receipts	41,659 22
	<u>\$44,468 00</u>

Total Disbursements	\$35,909 18
Balance to January 1935	8,558 82

\$44,468 00

Total Cash Balance—Administration and Publication Departments .....\$98,769 20





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